

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Southern Pioneer and Gospel Visitor.  
ON RIGHT VIEWS OF SALVATION.

Agreeably to an intimation in the close of a former article, I proceed to give my reasons for dissenting from the statement so often made by Universalist writers and preachers, that sinners need no salvation from the wrath of God. I mean not that I dissent from this statement as it is understood by those who make it; but it is frequently expressed without due qualification, and under circumstances calculated to mislead the minds of those who are unacquainted with our general views of christianity. Sinners, it is said, need to be saved from evils in which they are actually involved, or to which they are really exposed, but they are involved in no evils, nor were they ever exposed to any, from the wrath of their Maker, and therefore they stand in no need of salvation from it.

"God is love." This is the very essence of his nature, which is infinite, without limits, unchangeable and eternal. The wrath of God then, if he have any, is the same as the wrath of love; but to talk of delivering any being from the evils to which he is exposed from the wrath of love, is a plain solecism in language. It is using words without a meaning. Wrath is a particular form of hatred; and hatred is the exact opposite of love. There can be no communion between them. To contend then, that there is wrath in God, or which is the same thing, in pure, infinite love, is a contradiction in terms. It is grossly absurd, and necessarily involves a moral impossibility. There is no wrath in love; there never was any, and there never can be any. — *God is love. Sinners, therefore, cannot be saved from his wrath, for he has none, and never can have any; and there surely can be no such thing, as salvation from that which does not exist, which never had, and never can have any existence.*

Now the correctness of this reasoning depends essentially upon the meaning attached to the phrase "wrath of God." If by wrath, a property or passion of the Divine mind be intended, the arguments against its existence are unquestionably sound and incontrovertible. In this sense, there surely can be no wrath in God. — He is not a compound of opposing qualities; and his infinity raises him immeasurably above the influence and dominion of passions of any kind. In him even love is not a passion; but a substantial principle of goodness, the uniform tendency of which is the communication of good to his creatures. "He is good and doeth good." His tender mercies are over all his works. "Towards every creature he hath made; his 'thoughts are thoughts of peace and not of evil.' From everlasting to everlasting, 'he is in one mind and none can turn him.'"

But still, there is a sense in which wrath may be appropriately ascribed to God. The scriptures ascribe it to him in instances almost without number. — We repeatedly meet with this application of the term in both the Old Testament and the New. There is scarcely a book in the Bible in which the phrase "wrath of God," or "wrath of the Lord," does not occur. In the writings of Moses and the prophets, we read much about the existence and pouring out of God's wrath; and they assure us that it is "great," and "fierce," and "hot."

John says of unbelievers, "The wrath of God abideth on them." — John iii. 36. Paul tells us, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. i. 18. And again, "The wrath of God cometh on the children of disobedience." Col. iii. 6. In the epistle to the Hebrews, we meet with this solemn asseveration by the Almighty himself, "I have sworn in my wrath, if they shall enter into my rest." Heb. iv. 3.

But I need not multiply quotations. — That there is such a thing as the wrath of God, is a fact, than which no one is more abundantly verified by the holy scriptures. The term there can be no doubt, is used in a figurative acceptance; but it means something, and that something includes evils in which, for the time being, sinners are involved, to which they are exposed, and from which they need salvation. The nature of the cases require us to attach a different meaning to the word wrath, when applied to God, to that which

it bears in its application to man. When the inspired writers use it in reference to him, they undoubtedly intend to express by it, the calamities and miseries which sinners bring upon themselves by their follies and transgressions. — The judgments of God, and the wrath of God, are phrases of precisely the same import. — He poured upon the Jews, what the scriptures mean by his wrath, in their tremendous overthrow and the destruction of their city by the Roman army, under Titus.

In this dreadful event, the Divine wrath, or which is the same thing, the disasters and sufferings of the people, may very properly be called, "great," and "fierce," and "hot;" and to "come upon them to the uttermost," because the calamities and miseries endured, were unparalleled in the history of nations. The inspired writers assure us, that there never had been so dreadful a scene before, one of such intense and aggravated woes, and that there never should be another after it. Matthew calls it, "The abomination of desolation." Hence, by the phrase, "wrath of God," we are to understand the afflictions and sufferings which sinners, by their wayward courses, bring upon themselves. "Tribulation and anguish" are the "wrath which comes upon those who do evil, upon the Jew first, and also upon the Gentile." But whether I am correct in these views or not, the term wrath, when applied to the Creator, has a meaning; and in whatever sense, and in every sense, in which the sacred writers use it, sinners need to be saved from it; need a deliverance from its power and dominion; and such a deliverance the grace of God in Christ Jesus will eventually bring them.

There is another sense in which the great mass of mankind stand in need of salvation from the wrath of God. Through the influence of an erroneous education, they have imbibed false views of his nature and perfections, and consequently of the purposes and results of his government, especially with respect to the final destiny of themselves and their race. — They have been taught to believe, and they do believe, that they came into the world with an utterly depraved nature, and one infinitely hateful to their Maker; and that, on this account, his feelings toward them have always been those of unmitigated indignation. They think he really loathes and abominates them; that they are objects of his proper displeasure and hatred; and that his wrath towards them is just like the furious passion in men, usually designated by this term; and, that unless they can fall upon some method to change their natures to obtain essentially new hearts, his vengeance will ere long, burst upon them with infinite violence, and consign them to interminable torments. They, therefore think of God with inexpressible terror. They view him as the greatest enemy they have in the universe, and shrink from the thoughts of his presence with and overwhelming anguish of spirit. They suppose he has miseries in reserve for them, with which the most fearful, earthly calamities can bear no comparison.

Now, however erroneous and unfounded these opinions may be, they are deeply impressed upon the minds of people generally. So far as apprehensions and feelings are concerned, they have become a reality. The victims of them suffer just as much, for the time being, as they would, were God precisely such a King as they vainly imagine him to be. "Fear hath torment;" and the dread of imaginary evils forms a source of as real distress, as it would were the evils real. To the conviction of the mind, they are realities. "As a man thinketh in his heart, so is he." If he really thinks that his Maker is an infinite and implacable enemy to him, in his own apprehensions and feelings, he is so. While in this state of mind, he will suffer as much from his groundless forebodings of evil from God, as though he were hated instead of love, an almighty enemy instead of an infinite friend.

David speaks of sinners as suffering from mere imaginary apprehensions. — "There were they," says he, "in great fear where no fear was." Ps. lxxv. 5. They were in the utmost terror, where no real cause of terror existed. This is the condition of all sinners, and of people generally, with respect to God. They view him as an object of the greatest dread. They think of him with the deepest dread. The thought of his presence, they cannot endure. The fact of his existence, gives them unspeakable trouble. There are times, when Atheism itself, would be less dreadful to them. They see in him nothing but wrath and fury; and they expect from him nothing but injury and torment. Now in this view of the subject, sinners stand in great need of being saved from the wrath of God. There can be no peace to them without such a salvation; and such an one will assuredly be effected. It was embraced in the design of Christ's mission into our world. He came not to produce any change in the purposes or feelings of the Creator towards mankind; but to correct the erroneous opinions which they had formed of him, and

thereby effect a change in their own purposes and feelings, and consequently in the conduct of their lives. He came to "commend the love of God" to our race, to make known to them that he is their Father and unchangeable Friend; that he has ever exercised towards them the kindest regards, and made ample provision for their present and eternal welfare. Let a sinner attain the knowledge and experience of these great truths, and it will save him from every thing which the scriptures mean by the wrath of God.

Again; it has very frequently been said, that Christ did not come to save men from punishment in hell, or in other words, from a place of endless misery in eternity. The inspired writers, it is contended, did not use the word hell to express a place of future eternal torment; but uniformly employ it to describe either temporal afflictions, or the state of the dead in general, without reference to their happiness or misery. Sinners then, were never exposed to a hell in eternity, as a place of endless punishment, for there never was such a place, and sinners cannot be saved from that which does not exist. They were never in any danger from this ill world of woe. It is a nonentity, having no existence aside from human imagination. Now the foregoing remarks, on the subject of God's wrath, are equally pertinent to the present case. The idea of a place of punishment in eternity, called hell, is deeply rooted in the minds of the generality of mankind. It then has an existence. It exists in the strong convictions and most inveterate prejudices of the human mind.

Men believe in it; they fear it; they dread it; and their existence is rendered extremely wretched by it. And do they not need salvation from such a condition? They certainly do, and as much as they would, were the object of their tormenting apprehensions a reality. Yes, and in every sense in which such a place, or condition as hell exists, Christ will save sinners from it. But I must hasten to give a more positive definition of christian salvation. This I shall do in very concise and explicit terms, that it may be very easily retained in the memory. It is a complete deliverance from the dominion and consequences of sin and death. — Christ came to save the world of mankind from sin. The prophets taught, that the objects of his mission was, "to finish transgressions, and to make an end of sins." — Isa. l. 20. The christians expressly assert the same fact. "He shall save his people from their sins." Matt. i. 21. This will, of course, deliver them from the misery which sin produces. I shall only remark further, that Christ came to save the world from death. "He shall swallow up death in victory." Isa. xxv. 8. "The last enemy that shall be destroyed is death;" or more properly, "death, the last enemy, shall be destroyed." 1. Cor. xv. 26. This will be effected by a resurrection into an incorruptible and immortal state, as appears by the context. Hence, salvation by Christ, consists in the removal of all errors respecting God and his government, his purposes and dealings with mankind; in deliverance from all sin and sufferings; and in their final elevation to a state of incorruption in immortal glory and blessedness. The importance of universal salvation, in this view of it, must be apparent to all.

From the Trumpet.

SPONGING THE POOR.

MR. EDITOR, — Seeing in your paper of the 23d August, an article headed, "Sponging from the Poor," I was induced to read it, although I do not often read religious papers. I am satisfied to live and die in the faith I was brought up in, without enquiry. But any sect of christians, which will expose boldly (as the article in your paper does), those pious frauds which some sects practice upon the poor, has my best wishes and high respect.

I have lived many years in Catholic countries, where this crying abuse is carried farther than elsewhere. Yet there is some consistency in this practice in those countries; which are generally under aristocratical or despotic governments; because religion there, is so degraded from its primitive purity, and intention, as to have become a mere instrument for the support of tyranny, and every sort of injustice: consequently, every cent which is taken from the man who labors for his living, makes him the more weak and humble, and his lordly ruler, the more strong and elevated; makes his poverty a means of preventing him from gaining that information which would protect him from oppression of kings and greedy nobles. The system, there, is to make the great mass of the people, poor, ignorant, degraded and vicious. And strange as it may seem, the clergy, as well as civil rulers, who would deceive and tyrannize over the people, find it useful for their purposes, to spread ignorance, poverty, and even vice over the land. Ignorance and poverty, beget each other, and vice is the result of both. Without vice, the calling of that numerous host of priests, would be useless; without ignorance, they

would have no followers; and without the poverty of the many, they could not be supported in idleness; for they produce nothing. Vice is not less necessary for tyrants; because it is a plausible excuse for cruel laws, and arbitrary punishments.

It is well known, that religion, all the world over, is supported, out of all just proportion, by the poorer classes. The rich, generally, have little or no real religion; and the high clergy in old countries, I can assure you, from much experience, are downright Infidels. So that we see a very perfect system in operation there, to keep things as they are; and nothing short of that system, could support such unjust and iniquitous governments a single day. Without ignorance, poverty and vice, they would fall to pieces, and their fat Bishops, and their proud aristocrats, with their millions, now squandered in luxury, would be obliged to work for their daily bread; which is the natural and proper state of man.

The sponging of the poor widow and female orphan, of which you so justly complain, is a growing evil. And it is surprising that this reading nation, should not have discovered, before, the great similarity between this system here, and that in the old world, which has contributed so much to reduce the industrious classes, there, to the state of wretchedness in which we find them. It is in fact the same system; and tends to the same end, namely, to divide this nation into two distinct classes — the very poor, and very rich; one very ignorant, and the other very learned, in the arts of deception.

We all cry out, very properly, against the union of the Church and State. And how few of us suspect the existence, not only of that union here, but a perfect conspiracy, between Church and State, to widen the distance between man and man, class and class. It is not, to be sure, that formal union which exists in Europe; because we have no dominant Church here, as yet; and no permanent State, separate from the people, also as yet. But these things may come; and the very sponging to which you allude, is a preparatory and important step for its accomplishment. We have no State, I say, separate from the people, yet. But who does not see in the language of certain high politicians, a strong predilection that way? The great interests of high churchmen, and high politicians, who dare not avow, publicly, their hopes, or their principles; on the contrary, they affect to assume our principles; and talk often of republicanism and democracy; but their acts show the most decided hostility to these forms of government. Equality among men and classes, is the greatest of their terrors. If we could trace the sources whence they derive the millions which are raised annually, for missionary and other religious purposes, we should find that they came from the cruel privations of the poor, almost entirely. If the rich give, sometimes it is always from their great superfluous funds, which takes nothing from their comforts, or their pleasures; but, on the contrary, adds to their power and influence; — and sometimes to their wealth. Whereas, the poor widow gives her last cent, and fasts till she can earn another one. And this foolish act of hers, is extolled by the interested priest, as an act which will contribute much to her future happiness, in another world. I consider such pious frauds as this, practised upon the poor, and confident women, an act of blasphemy against that just and impartial God, whom we all adore; and who must revolt at such a false conception of his character.

Can the God of wisdom delight in acts of folly? Can the God of justice be pleased with acts of injustice? Can he who has provided abundantly for all his creatures, see with approbation, a practice which tends to make the greater part of the human race, wretchedly poor, ignorant, and consequently vicious? No; forbid it, common sense. We have no such God. And those who pretend, that such offerings are acceptable to him, are false ministers, and blasphemers of his name.

In addition to the unchristian tendency of thus laying heavy and unequal taxes on the poor, we all, as republicans, have a right, and it is our duty to oppose the practice. The effect of this unequal system is well known by ages of experience, in the old world. It works inequality in society; and consequently undermines the very spirit of the government of which we boast. Fathers and husbands who have less of this mawkish weakness, less of this false religion, than the poor suffering females, are in duty bound to oppose that senseless zeal, which artful and wicked priests encourage, for their own selfish purposes, among the weaker sex.

View this subject in a worldly light; look at the origin of all our great fortunes: do we not find that they come from very small beginnings? The first dollar saved, is the seed of a great fortune; or of competency, which is better. The dollar given to convert a heathen, or make a hypocrite, and perhaps an unbelieving martyr, deprives the one who

gives it, of the only chance she may ever have of rising from poverty. What is the consequence? Why, she and her progeny remain poor, consequently ignorant, and then become vicious.

In old countries, we read of the artful priests in times of great ignorance, taking the last farthing of the poor, and promising everlasting happiness in return. We read also of their extorting from the rich and dying man, whose mind was weakened by disease, a deed of his whole estate; and promising, acre for acre of better land in another world; disinheriting his whole family, and making them vicious vagabonds.

It is thus that we find, to this day, in some countries, all the best lands held by idle and profligate monks.

Do we wish to pursue a course leading to such consequences? If we do not, let us be careful how we encourage these indirect means of reducing the working classes to poverty. There is already in our country too much disposition, among a certain class of politicians, which I will not name, to produce inequality in society, by unequal laws. And this is what I call a virtual conspiracy of false priests, and iniquitous politicians, against the interest and happiness of the majority.

I think it the incumbent duty of all teachers of morality, to never close a sermon, without warning their flock against these silent, slow and hidden encroachments on their rights.

I do not address these remarks to your sect, or to any particular sect; but to christian ministers generally. I do it through your paper, because I happened to find that you agree with me on this important subject; also from a fear that some other papers would not admit sentiments quite so catholic.

It is time for the people to understand, and make their ministers understand, too, that the morality of this world depends very much on the independent condition of man; and that this independence cannot be general, where a great inequality of fortune exists. A CHRISTIAN.

A FRAGMENT.

I have seen much — much I would not see again. I am an old man. My course has been of this and other countries. I have seen man in his infancy — in his prime — in old age. I have found him all things by turns.

... I have seen the sunny season of youth, ere a cloud arose to shade the bright heaven under which I lived, I deemed all was fair, open, generous, good as were the breathings of my own soul. I gazed on nature. There was a charm in every object, a magic spell came over me as I marked its beauties. There was sunshine in every face. Bright eyes were around me, and I could not believe the tale of woe I heard.

Years have passed. The dreams of my youth have fled. I have looked on life with other eyes. I have judged with other senses, and the bright visions, the sunny bowers of the optimist have disappeared, and cold reality become my dwelling. The days of romance passed, the airy world of imagination dissolved, evil found its way, and the withering truth was felt, man is subject to vanity.

I have been a sceptic. Nature came I knew not how, man would end I knew not where. And the dream, the cold dream of nonentity, came to blast what little bliss was left me.

I looked on the grave. I saw all that was dear to my heart hastening to its dark enclosures. She I had chosen a companion of my bosom, snatched on the bridal eve from my warm embrace was lodged there. I looked on beauty, it must moulder there, — upon my own flesh it must lie there, be food for worms, an object loathsome to all my race. All my sympathies — all the fond aspirations of hope, all that could remind me of existence, all end there — lie in the tomb dead! It was too much.

There was a harshness of feature came over the face of things, I wandered to other climes, no change could hide the vision that haunted me. The grave was there. It opened its hideous mouth. — The heart-rending words sounded with thunder, 'that is thy home, all of thee ends there, and all thou lovest, there ceases to be.' I turned — I felt my sympathy for man die, — all around was vacuity, all within was vacuity, I was a lone withered thing.

'And is there no God?' said I. — 'There must be, else whence this solitude of soul produced by denying his being?' The cloud disappeared. I felt myself in the embrace of my God.

Religion can soften the ills of life. Young stranger, take religion with thee in thy troubles. Thou wilt not be an optimist nor a sceptic, but thou wilt find the heavenly companion capable of affording thee good.

Gratitude in Heaven. — The actings of which noble principle are not only fruitful in every good work, but productive of the truest satisfaction; somewhat like the fragrant streams of consecrated incense, which while they honored the great object of worship, regaled with their pleasing perfumes of devout worship.



## CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, SEPTEMBER 26, 1834.

## INTemperance.

St. Paul speaking to the Corinthians of the christian race, mentions the necessity of being "temperate in all things." We have a word or two upon this subject. There are some people who delight to quote these words—especially if any thing is said by others about the cause of Temperance in the use of intoxicating drinks. They are indeed, they assure us, very friendly to temperance in this particular; but then—but what? why they don't at all like to hear or say so much about this thing alone; they are for being temperate in *all things*; and these words all things are quoted evidently with a design to swallow up or drown out the particulars. In this way they covet the reputation of being the friends of universal temperance, when they seem to care little about the single things which go to make up the "all things." Oh, say they, we are for preaching temperance in all things—give none of your Unitarian preaching which would confine our efforts to the single duty of suppressing the intemperate use of ardent spirits,—we go the whole hog. Very well, then, go—go, we say, and do as much to promote temperance in every other respect, as the friends of temperance desire to do on the subject of rum drinking. Let us hear no more of your extensive concern for temperance, whilst you withhold your efforts to promote temperance in any particular. For ourselves, we profess to be the friends of Universal temperance; but the way in which we would undertake to promote this cause in relation to all things, would be to engage the vices singly—one or more at a time, if you please—till the entire list is destroyed. Intemperance in relation to rum drinking, we think is one most general and fatal evil. We war against it. Let us exterminate the monster, and then the way will be opened for a more successful onset against the remaining items on the list. Because there are many, we will not confuse our notions of duty and drown our obligations of action against the individuals of which the many is composed. When we see a man, who is disposed to wind off his cold and hesitating professions of regard for the temperance by a *but*—but he thinks it his duty to encourage temperance in all things, he always creates our suspicions that he means to make a show of with an excuse to lay the whole bundle down altogether, and go his way released from duty.

We do, indeed, believe there are other points of view, besides rum drinking where intemperance is a great and serious evil, and ought to be rebuked and put down. The exhortation to be *temperate* in all things, implies most clearly that there is danger of intemperance in all things—that is, in all things relating to the list of duties, or abuses, in connexion with the "race set before us" in the christian profession. It was in this sense that the apostle used the words "all things," in the text. Religion itself is as likely to be abused in this respect as any thing else. There is intemperance in religion, doubtless, as well as on other subjects; and in what does such intemperance consist? Can any one tell? Is it not in *extravagance and dissipation*? And where is there more extravagance without restraint,—extravagance sanctified under holy professions,—than in those violent measures which are practised by some sects in their proselyting system? Is it not intemperance for men and women, by night and by day, week in and week out, to neglect and abandon their secular and social duties, to run after a fanatical preacher and to aid him in scattering fire brands for inflaming all the combustible passions of the weak and ignorant? Are not, in short, protracted meetings religious intemperance? Certainly they are; and such intemperance is as hurtful and as wicked as intemperance in the use of ardent spirits. Men and women may as well get drunk on sectarian Zenl as on rum or brandy; and when so intoxicated, they are as much out of their sober senses in the former case as in the latter. We saw—no, we heard,—a group the other evening, rather night,—who were as completely intoxicated with fanaticism, as ever we beheld men who had drunken ardent spirits. Never did crazy men, behave more unseemly, or make a more irrational bedlam, than did the group alluded to. Now such things we call downright intemperance—against which all friends of the temperance cause should firmly set their faces. We need societies formed against religious intemperance; there is more of this kind of intemperance than any other; and its effects are full as pernicious and disagreeable. Who will move for the organization of such a society? There should be one formed for the entire State, which should hold its annual meeting in Augusta every January during the session of the Legislature; and this

should have its auxiliaries in every County and town in the Commonwealth. We should rejoice to see such a Society formed, and pledge ourselves to do all that lies in our power to promote its organization and its efficient operations. Let the friends of Temperance make their views known to the public on this subject. Our columns are at their service.

## BRO. FISK.

Rev. T. Fisk of New Haven, Conn., has, within the past week, made a "flying visit" through Maine, as far east as Bangor, where he preached last Sunday, delivering lectures in various places on the way. On Monday last he visited us at Augusta, and preached to a full house in the evening. His Sermon was eloquent and generally very acceptable; in the course of his remarks, however, he supposed an extreme case, merely for the sake of the argument, which we learn was misunderstood by some in consequence of his not proceeding to say, by way of qualification, what he probably presumed his auditory would naturally understand without his assistance. And it is because we are unwilling any erroneous impressions should go abroad and become confirmed, that we are disposed to take this place to set the matter right. He was speaking of the paternal character of God, and arguing from what we know of parental love in this world, what must be the disposition of the divine Father towards his children, and what the principles of his moral government over them. In this connexion, with his characteristic frankness and boldness, which seems to shrink from the worst objections, he was willing to suppose, for argument's sake, that he himself should be guilty of the foulest crimes; should even imbrue his hands in the blood of his fellow men,—nay, should continue in this course of wickedness to the age of Methuselah,—still said he, "if my mother stood as judge upon the throne, I should not fear that she would do me any ultimate and irretrievable harm." From the love of an earthly parent, he thence proceeded to argue the greater love of the Father of spirits, and to maintain that sinful as his creatures might be, his moral government could not and did not—either in the form of divine justice or divine mercy, contemplate and intend their final and irretrievable injury. Perhaps he was not the most fortunate in his supposed case—at least, addressing a mixed company, many of whom were quite unacquainted with Universalist sentiments, it would have seemed all misconstruction if he had proceeded to explain his views of our moral accountability and of the nature and ends proposed by divine justice, so that no person should have gone away feeling himself at any possible liberty to draw inferences which he certainly could not have intended.

It is very true, that Universalists do not hold that God, as a moral Governor, will inflict any ultimate injury upon his creatures—even his offending creatures—whereby they will be made losers by their existence. They believe that his government is truly paternal; they admit and contend for his justice as well as his mercy; but they do not allow that these attributes are at war with each other; on the contrary, they believe that divine justice demands what divine goodness dictates. In this view of the subject, they do not suppose that justice is a vindictive principle which would punish for no good end, but, rather, that it is one of the means which divine love employs, to bring the sinner back to God, to duty and to heaven. They do not hold that any offenders—be they guilty of murder or any other crime,—can expect escape from punishment; but they do hold that punishment in the hands of God, is like punishment in the hands of earthly parents, inflicted with yearnings of mercy to the offender that he may be reclaimed. In this view, and with these qualifications well and candidly understood, no one ought to or would understand us as teaching that, let us live as badly as we may, we have nothing to fear from God. We have much to fear from his justice—even the fulfilment of all the penalties which he has annexed to his laws. A child may not fear that his parent will do him any ultimate harm—because he knows he loves him—but he may and does fear the exercise of that parental justice which "will by no means clear the guilty." We desire that this subject should be well understood by all who heard Mr. Fisk on Monday evening; and it is to this end that we have taken this method to guard against any misconceptions of our views or misrepresentations of his sentiments. We do not indeed think, that any one present, could, in the spirit of charity, suppose for a moment he meant to encourage or palliate the crime of murder—such an idea must have been utterly foreign from his thoughts; doubtless he supposed his hearers were sufficiently acquainted with the entire ground to understand what was meant in that particular. We know, however, that Universalism is a new sentiment comparatively; and that there are many in every coun-

gregation who need to have the alphabet read before they can understand the force of every remark. It is unfortunate for us that it is so, because it subjects us to the necessity of being much more particular and guarded than preachers of any other denomination. They can throw out hints, and so general is the understanding of their whole theory, that the hint is readily backed up in the minds of the hearers by their knowledge of what remains. Not so with us. In most congregations the whole story needs to be told in every sermon, and this with great simplicity and particularity.

## DISTURBANCES.

Last week we had something to say about religious meetings being protected from disturbance, by the laws. This is right enough, we doubt not, as a general thing. But in these republican times, it seems to us things ought to go upon the square rule—every thing in law should be as broad as it is long. There must be no *exclusive privileges*—no protection to one set of people which is denied to another. This we say, just at this time, under the influence of personal knowledge. We allude to the fact that the peaceable villagers of Augusta have for the last two or three weeks been constantly annoyed and disturbed, by night and by day, by means of a protracted meeting held in a very central and conspicuous position, under the very droppings of several respectable and large public houses and the county offices. Without intermission, as it were, uproarious tumults have proceeded from the seat of operations, to the manifest disturbance of the business, the repose and the nerves of citizens and strangers. From both we have heard serious and candid complaints. Now do not such people deserve protection against disturbance, as well as others? There can be no doubt of it. The laws ought to be so far altered as to provide, that no religious meetings shall be disturbed, which do not as much disturb the neighborhood as the neighbors disturb them in the prosecution of their business duties. All nuisances should be prohibited—one as much as another. This is according to the republican doctrine of no special favors.

## ATTEMPTED RETRACTION.

We always like to see people retract their errors when they have committed them;—there is always something truly honorable and christian in such a course. But the confession of false statement which the travelling correspondent of Zion's Advocate has made, does not come up to what duty required. It is a mere *retraction*, it is not an *indication* under a half suppressed intention to justify his errors. We charged him with deliberate and intentional falsehood, in stating that the "Impartialist" is an open infidel paper, denying a future state, &c. The statement must have been deliberate, and intentionally made, for the writer professed to speak of his own positive knowledge, having examined the paper. Now, as before stated, the Impartialist is a Universalist paper, having no sympathy for infidelity whatever. As truly might you call Zion's Advocate "openly infidel," denying a future life, as you could so speak of the impartialist. But "S—H—" now says we misrepresented him, and denies having described that paper as openly infidel. This is a new lie made to cover up the old one. He did say so in no equivocal language. We did not misrepresent him. We have lost the paper containing his original remarks; will the Editor of the Advocate oblige us by republishing so much of them as relate to this subject?

## DEATH IN THE MINISTRY.

It is with unfeigned grief that we learn, as we do from a postscript in the Utica Magazine, that our worthy and beloved brother WILLIAM L. REESE of Buffalo, N. Y. is no more. He died in that city several days since quite suddenly—of cholera we presume, aged 35 years. Br. Reese was one of the best of men, and a most successful preacher. He was the predecessor of Br. Rayner, as pastor of the Universalist Society in Portland. Our acquaintance with him had led us highly to respect his character and talents; and his decease will be learned by his acquaintances in Maine with sincere sorrow. Hereafter we shall publish a more extended notice of his character.

At the request of Br. Leonard, we have left out so much of the Minutes of the proceedings of the Penobscot Association, as relates to him personally. But for his request, we should not have felt at liberty to do this; for it is our rule never to alter or mutilate an official article. As it relates to him, however, exclusively, we suppose he ought to have the right of control over it under existing circumstances. The part omitted, was the doings of the Council, expressing their confidence in him and recommending him to the public. It is a becoming modesty in him which has dictated his request.

We feel that it is due to ourselves to say to our friends in Dresden, that the disappointment which a large congregation in that town experienced last Sunday in not having a preacher, was not our fault. In making the appointment for Br. M. and in giving notice accordingly, we did but fulfill the terms of our own agreement with him. After that agreement between us, he made an engagement to preach in Readfield, not knowing for a certainty that we should be able to negotiate the appointment for Dresden. The disappointment is regretted by him as well as by us.

## MINUTES

Of the proceedings of the Penobscot Association of Universalists.

The Ministers and Delegates composing the Penobscot Association of Universalists, met in Canaan on Tuesday evening, September 9th, and after uniting in prayer with Br. Richards, proceeded to organize the Council by choosing,

Br. A. A. RICHARDS, Moderator.

Br. J. K. FULMER, Clerk.

Br. J. BARRETT, Assistant Clerk.

On motion Voted, That Brs. G. Smith, J. Stoddard and L. P. Rand be a Committee to receive the Credentials of Delegates and report a Roll accordingly.

Voted, That Brs. J. Barrett, T. Eastman, S. Pingree, S. Winchester, S. Smith, M. Merrill and J. Stoddard be a Committee to make arrangements for Public Exercises.

Adjourned to meet Wednesday morning 8 o'clock.

## WEDNESDAY.

The Council met agreeably to adjournment, and united in prayer with Br. G. Smith.

Agreeably to a Report of the Committee the following Delegates were reported and took their seats, viz.

|                |                 |
|----------------|-----------------|
| Delegates.     | Parkman.        |
| J. Copeland,   | S. Pingree,     |
| J. Howard,     | M. Merrill,     |
| E. Winslow.    | A. H. Smith.    |
| Canaan.        | Sangerville,    |
| J. Barrett,    | J. Thompson.    |
| T. Eastman,    | Mills,          |
| E. Jewell.     | J. W. Mitchell. |
| Abbot.         | Exeter,         |
| E. S. Wing,    | L. Colbath,     |
| S. S. Bowler   | D. Crowell,     |
| Eddington,     | H. Eastman.     |
| S. Winchester. |                 |

Voted, That Brs. J. K. Fulmer, G. Smith and L. P. Rand be a Committee to see what business is to be brought before the Council.

Voted, That Brs. I. Copeland, L. P. Rand and J. Stoddard be a Committee on Fellowship and Discipline.

Voted, That Br. J. K. Fulmer be Standing Clerk.

Voted, That when this Association adjourn, it adjourn to meet in Frankfort on the 3d Wednesday and Thursday in September, 1835.

Voted, That Br. J. K. Fulmer be requested to prepare the Minutes of the Association and a Circular Letter for publication in the Christian Intelligencer, Pilot, and Telegraph.

Adjourned to meet immediately after the services of the afternoon.

Met according to adjournment, and united in prayer with Br. Leonard.

Voted, That Brs. L. Colbath, I. Copeland, G. P. Leonard, G. Smith and L. W. Mitchell be a Committee to nominate a list of Delegates to attend the next Convention of Universalists.

Adjourned to meet Thursday morning at half past 7 o'clock.

## THURSDAY.

Met according to adjournment, and united in prayer with Br. Fulmer.

The Committee chosen to nominate a list of Delegates to represent this Association in the next Convention of Universalists, reported the following list—which was accepted.

|                           |                            |
|---------------------------|----------------------------|
| Delegates.                | Superannuaries.            |
| Asa Sprague, Dover.       | R. Rankin, Frankfort.      |
| Silas Winchester, Brewer. | Oliver Sargent, Orland.    |
| Amariah Mero, Union.      | David Crowell, Exeter.     |
| Asa Spooner, Dexter.      | James Gower, Abbot.        |
| Joseph Chase, Sebec.      | Joseph Barrett, Canaan.    |
| D. McCobb, Waldoboro.     | John French, Albion.       |
| Sam'l Pingree, Parkman.   | E. Stevens, Montville.     |
| C. Comins, Eddington.     | J. D. Richards, Ellsworth. |
| B. S. Hill, Gouldsboro.   | J. Thompson, Sangerville.  |

Voted, That the cordial thanks of this Association be given to the Brethren in Canaan for their kindness and great liberality in opening their doors and their hearts to receive their Brethren from a distance. May the choicest of heaven's blessings rest upon them, and may their souls be fed with the bread of eternal life. Also the warmest expression of gratitude to the choir of singers who entertained us so agreeably with their melodious voices. Never shall we forget the feelings that their soft strains of music awakened within our hearts.

Voted, That the thanks of this Council be extended to the Moderator, for his services.

After uniting in fervent prayer with Br. Richards, adjourned.

A. A. RICHARDS, Moderator.

J. K. FULMER, Clerk.

J. BARRETT, Assistant Clerk.

## ORDER OF EXERCISES.

WEDNESDAY MORNING.

Prayer by Br. J. K. Fulmer.

Sermon by Br. J. Stoddard. Text, Ps. xxviii. 3.

Prayer by Br. L. P. Rand.

AFTERNOON SERVICES.

Prayer by Br. G. P. Leonard.

Sermon by Br. A. A. Richards. Text, Genesis, iii. 4.

Prayer by Br. J. Miller.

EVENING.

Prayer by Br. J. Stoddard.

Sermon, by Br. G. Smith. Text, Job xiv. 10.

Prayer by Br. A. A. Richards.

THURSDAY MORNING.

Prayer by Br. C. Gardner.

Sermon by J. K. Fulmer. Text, Psalms xxvii. 1.

Prayer by Br. J. Stoddard.

AFTERNOON.

Prayer by Br. A. A. Richards.

Sermon by Br. C. Gardner. Text, 1 Peter, iii. 15.

Prayer by Br. J. Miller.

## Ministering Brethren Present.

J. Stoddard, Wilton; J. Miller, Exeter; A. A. Richards, Parkman; C. Gardner, Waterville; G. P. Leonard, Milburn; G. Smith, Union; L. P. Rand, Canaan and J. K. Fulmer, Dover.

## CIRCULAR LETTER.

The Ministers and Delegates composing the Penobscot Association of Universalists, send christian salutation of truth and good will to all the Brethren of like precious faith withersoever scattered abroad.

BELOVED BRETHREN.—By the goodness of our heavenly Father we have been permitted once more to meet in Council at our annual Association, and to hear the glad tidings of salvation proclaimed by our ministering brethren which caused our souls to rejoice with joy that was quite unexpressed. We have been permitted to meet in the temple of God with our brethren and friends there to hear the sweet anthems of praise, and there to mingle our prayers together at the throne of grace.

We met in the land of Canaan. But the inhabitants thereof, were not like the Canaanites of old, who were avowed enemies to the believers in a God of unchanging goodness; for they received us with joyful hearts. We were made welcome to their houses, the boards of plenty were spread before us, and we were invited to take a full supply of the fatness of the land. Every thing was provided that could reasonably be expected, to make our tarry with them agreeable.

The meeting was indeed profitable to our souls. We could all say in sincerity of heart, that it was good we had come hither to worship the name of the Lord our God. The business of the Council was dispatched in order and with the feelings of brotherly love. The Public Exercises were by no means uninteresting. They inspired our souls; and we felt a stronger determination than ever, to press forward in the glorious cause of Universal Salvation.

Although there was not so large a congregation on the first day, as might have been expected, yet, the Services were highly interesting, and we retired from the house of worship, after the evening lecture, with justifying every breath. The next day, the congregation was quite large, and we had the pleasure of meeting with many of our brethren from the adjoining towns.

Our hearts were made glad by the music of the singing Choir. And it is no more than a duty we owe to them, here to say, that we feel ourselves greatly indebted to them for their unwearied services during the meeting.

But although our meeting was highly interesting, and we trust profitable to all; yet we are sorry to say, that there was not so general a representation of the different societies as was desired. Eight societies only were heard from; which is not one fourth of the number belonging to this Association. Many societies within a short distance, we heard nothing from. Brethren, we here say to you, that such things ought not to be. It is our wish to hear from you at our annual Association, and be made acquainted with your prosperity. If it is not convenient for you to send Delegates, you can write an epistle so that we may know we are remembered by you. It is the least favor that you can grant us, without any inconvenience to yourselves.

Brethren, we say to you in the bonds of faith, it is high time that we awake out of sleep. Shall we, because we believe our doctrine true, fold our arms together and set inactive? No. If we are believers, if our faith abides in our hearts, we shall be active and persevering. Then let us move on together like a band of brothers. Let us show our faith by our works. Let us show to our fellow men, that our object is not to tear down other denominations with fury and madness, but to build up the holy cause of Universal Benevolence and Impartial goodness. May the doctrine we profess be imprinted with indelible character upon the tablets of our hearts, that it may shine out in all our ways and actions, guide our feet in the paths of virtue and true holiness, and when we come to bid farewell to the transitory objects of time, it may then point our dying senses to that happy land where our light will be the presence of our God. Amen.

Per Order, J. K. FULMER.

## For the Christian Intelligencer.

## HISTORIC SERMONS.---NO. 19.

"Now Israel loved Joseph more than all his children, because he was the son of his old age." Gen. 37. 3.

Why was not this a good reason, that an aged father, almost a hundred years old, should so love a son of seventeen? Rachel the mother of Joseph was Israel's best and first beloved wife. Joseph was her first born son. And he was a beloved son, as he possessed love not only to his loving parents, but to his envious and hating brethren. His father and mother had lived in love from the bloom of youth, to old age before Joseph was born to them.

Joseph was beloved of his God, as well as man. He like Samuel, was asked of God by his mother. Rachel had said, to her husband give me children, or else I die. Jacob had answered am I in God's stead. Such a reply might have led her to ask of God, who is the giver of every good and perfect gift. God loves those in a peculiar manner who love him. He loves all his creatures with good will; but loves his rational holy creatures with complacency and delight.

Joseph honored his aged father by obeying his commands to visit his brethren, when they were taking care of their flocks. He was lovely in the eyes of the Ishmaelites, who bought him for twenty pieces of silver.

He was lovely in the sight of Potiphar, an officer of Pharaoh, captain of the guard, who bought him of the Ishmaelites. He was a "goodly person, and well favoured," in the sight of all that saw him. And he was ornamented with the beauty of holiness, as well as external comeliness, which preserved him from temptation. Hence he said, how can I do this wickedness and sin against God? Happy are the young who are disposed to resist all temptation to sin.

Joseph was lovely in the eyes of the Keeper of the prison, to whose custody he was committed, on the false accusation of his Master's wife. He was lovely in the sight of the prisoners, who were committed to his care. His countenance was covered with



## EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, SEPTEMBER 26, 1834.

**MILITARY.**—The Review, by Gen. Vose, of Col. Redington's Regiment August 20, Saturday last, was on the whole a splendid and an interesting affair. There were—the Gardner Rifle Corps, all in new white dresses, neat as a pin,—the Kennebec Guards, that looked competent to guard our good old County with honor,—the Hallowell Light Infantry, always a respectable company,—the Hallowell Artillery, which never failed to enlist admiration,—the Augusta Light Infantry, newly and elegantly uniformed, a credit to the Capital, and from the head of which the reviewing General, and the commanding Colonel, have been honorable translated,—and the Cavalry once a large, but now quite too small a choir;—these with some eight or ten substantial heavy militia companies, the real bone and muscle, all finely officered, paraded in front of the State House upon picturesque grounds, on a lovely day, in the presence of thousands and thousands of gratified spectators, male and female, who looked out from the people's Capital and its surrounding grounds, with every good wish for both officers and soldiers,—furnished on the whole a grand display which, we doubt not, made every beholder a convert to the present Militia system. All were glad to greet an old fashioned "muster"—after an absence of two years under the reformatory hand of the Legislature,—and we dare say, after this, few will be found hereabouts to wish the system abolished. What added greatly to the honor and enjoyment of the occasion, was the fact that the whole concern was strictly temperate and orderly—no drunkenness, no rioting, wrangling or anything of the like. A more orderly or better disposed collection of people could not be seen, had the occasion been one for religious meeting.

The greatest objections which we ever had to the system of militia trainings is the fact, that too often they have been made the occasion for licentiousness and disorder. In these temperance times, that evil seems to be removed—our great objection therefore, is withdrawn. To the militia we say in Davy Crockett's favorite language, "ahead." Respect yourselves, and you will be respected, honored and praised by the whole community.

We learn from the New York Journal of Commerce that a very destructive fire took place in that city by which every part that was combustible of the First Presbyterian Church was consumed, leaving the walls which are of brown stone, standing firm. The cost of the building was \$47,000. The Insurance \$20,000.

**Emigration to Illinois.**—The Plymouth Democrat states that it is proposed to establish an association, by the name of the Old Colony Brotherhood, and that a number of respectable individuals have turned their attention to its object, namely,—to emigrate to the "Far West." An instrument has been framed, which is to be obligatory on those who sign it. This instrument is the constitution of the Society. It provides that each member after fifty subscribers shall have been obtained shall pay ten dollars to defray the expenses of an agent to be sent out for the purpose of procuring a suitable tract: that the members shall consist of persons "who acknowledge the superintendence and Providence of an All-wise Creator, and believe in the Christian religion, and are willing to support the institution of the Gospel."

## LAMP OIL.

Knowing that fraud, to a great extent, is yet practised in the sale of lamp oil, notwithstanding we have a law to prevent it, and the fraud being so perfect that the senses of sight, smell, and taste, except in those of great experience, cannot distinguish between them, although the difference in price is very great when honestly sold.

Sperm oil being from 68 to 74 a gallon, according to the quantity, while whale oil is but from 25 to 35 cts.

To detect the fraud, sperm oil weighs 7 1-4 lbs. a gallon, while oil 7 lbs. 10 1-2 ozs. The specific gravity, in decimals, of sperm oil, is .8314, and whale oil is .9233.

Those that have Southworth's Spirits Hydrometer, will find that pure sperm oil stands 42 above spirit proof, and whale oil at 18 above, which is 2 degrees below W. when the balance weight is off, the thermometer standing at the same time at seventy degrees, adding four degrees or deducting on the hydrometer for every ten on the thermometer. If the balance weight is on, then oil stands at eighty degrees above proof, and in sperm oil it will sink entirely.

The following is a correct test to try the purity of sperm oil:—Take spirit of any kind, in a wine glass, that is just fifty per cent above proof, and drop into it sperm oil, and it will swim on the surface; and with a spoon take fifteen drops of sperm oil and only one of whale oil, and mix them together, and this mixture will sink to the bottom; and any other mixture of whale oil, in larger proportion, will also sink.

Those that have the glass French hydrometer will find, when the thermometer is at eighty, sperm oil will stand on the hydrometer at thirty degrees and whale oil at twenty-two, and for every ten degrees less on the thermometer, one degree less on the hydrometer.

But Southworth's Oleometer is a correct test, for one per cent can be detected, and those that have one have a card to explain it. Editors of papers, who will copy this and the law, will oblige most of their patrons, as every one using oil is interested; and very generally they are getting only whale oil or mixture, when for the same money they ought to have pure sperm oil.

During the week ending on the 14th of Sept. the following among other property, passed Utica east on the Erie canal, viz:—45,895 barrels flour; 777 do ashes; 53 do provisions; 65,830, bushels of wheat; 24,063 do coarse grain; 43,173 gallons domestic spirits; 1,192,521 feet of lumber, 8, 123 do timber; and 199,800 staves.

Amount of the tolls on clearances passing and issued at Utica, for the same time \$32,921.

**Advertisement extraordinary.**—The following article is said to be taken from a Vermont paper, published about thirty years ago.

Ran away from Conscience, in the town of Faithfulness, county of Mankind, and Kingdom of Benevolence, a broken Merchant of petty lawyer, &c.

He had on when he went away a coat which he called Street honesty, buttoned with Idleness. His vest he called Good Manners, but it was so thread-bare that it showed the living, which was made of Falsehood; and you might see his shirt through his pocket holes, of shameful Ignorance, Self-Conceit and Cunning Cheating. His small cloths he called Fidelity; but they were woven in the loom of Deceit, and buttoned with Broken Promises. His shoes he called Religion, but they were made of the Leather of Hypocrisy, tanned with the bark of Presumption, and carried in the shop of Devilry. His hat he called Lawful Gain, but was known to be made of the Fur of Oppression, lined with False-Swearing and dyed with Lies:—the latter's name was theft. He often frequented the taverns, spending his time to no good purpose, contriving mischief and seeking to betray the innocent. Whoever will return the said Runaway to me, shall receive Good Will for his reward.

CONSCIENCE.

**Education in Russia.**—The whole number of pupils of schools in Russia is 75,536, out of a population of 56 millions—i. e. two to every 1495 inhabitants! A cruel mockery upon the liberties of a people whom their despotic Autocrat wishes to keep enchained in the bonds of ignorance and servitude. No foreign teachers are permitted in any of the schools or universities, private or public; and no masters or professors are permitted to give instruction but such as consent to become, at the same time, spies of the government in the bosom of each family. Such foreign professors only are permitted to teach who are not imbued, as the Berlin Gazette expresses it, with the political cholera of liberalism, which has brought Europe to the verge of ruin! And these also must undergo a probationary quarantine of five years before they are legally authorized.

A great discovery in Chemistry, has lately been made by Dr. Reichenbach, of Germany; he having succeeded in extracting from tar and smoke a hitherto unknown substance, which he calls Kresosot, (flesh preserver.)

This substance possesses the property of resisting putrefaction, in a most eminent degree, and when diluted with water, fresh slaughtered meat, after having been immersed in it for a few minutes, may be kept in the open air and in the hottest weather, for any length of time, without becoming in the least affected.

This fact lead several eminent physicians to experiment with it, in the treatment of human diseases, applying in both internally and externally, in which they have been crowned with the most striking success.

People afflicted with the horrid disease of Cancer, after having been despaired of by the most skillful physicians, have been completely cured by Kresosot.

For wounds, and sores in general, it has been found the best remedy known; and is particularly recommended in surgical operations, as it prevents inflammation, and stops the most excessive bleeding almost instantly.

In hysterical diseases, it is likewise said to be of great service. We are glad to hear that Messrs. F. Klett & Co. of this city, have received a supply of this valuable medicine, and hope that we shall soon hear of its good effects.

N. B. For further particulars, see the Journal of the Philadelphia College of Pharmacy, in which the Pamphlet of Dr. Reichenbach, written on this subject, has been partly translated.—Phil. U. S. Gaz.

**Horrid Massacre.**—A letter has been received by the owner of brig Charles Doggett, of this town, from Capt. Batcheller, dated at Manila, April 7th, in which he gives the melancholy intelligence of his crew, 14 in number, having been attacked, while employed on shore, by the natives of the Figua Islands, in September last, and nine of the number killed, viz: Charles Shipman, 1st officer; Benjamin W. Barton, 1st mate; Smith, Wm. Horn, and one Otabeitan man; the other four men had been left by other vessels that had entered the Islands, and at the time of the attack were all employed on shore by Capt. Batcheller. The three who escaped were all wounded, among them Mr. Joseph Magoon of Salem, not badly. After an absence of 10 or 15 days, Capt. B. returned to the place of his disaster, when the natives restored the bodies of his deceased men. On the passage to Manila, Capt. B. touched at the Pelagu Islands, and was attacked by several hundred natives, whom he beat off without any loss of his men except one Sandwich Island boy. The second officer was thrown overboard in the skirmish, but was fortunately saved.—East India News Room, Salem, Sept. 20.

**Steam carriages on common roads.**—We learn by the New Bedford Gazette that a project is on foot for the construction of a road from that town, through Taunton, to Boston, for the purpose of being used for steam carriages; and a series of letters from Robert Mills, Esq., the projector, is commenced in that paper on the subject. The advantages of this description of locomotive travel, over that upon a rail road, are urged with great earnestness and considerable plausibility.

**An Unfortunate.**—A stranger, apparently in a state of mental derangement, being considered a dangerous person to be at large, was arrested and committed to the workhouse in Roxbury, Mass., on the 9th inst., and died there on the following morning. He said his name was Davis, and gave several different accounts of himself. He was a man about five and a half feet in height, apparently about forty years of age. There was nothing found upon his person to indicate his name or place of abode.

**CHARLES X.** has bought the domain of Nachod, in Bohemia, for 2,500,000 florins. This estate was said to comprise more than 40,000 inhabitants, and to confer almost absolute sovereignty on its proprietor. The Ex-King may therefore still play the Monarch on a small scale.

**Daring Burglary.**—The houses of two of the citizens of Bath, Maine, were entered a few nights ago, while the families were asleep, and robbed of watches and money to the amount of two or three hundred dollars. Suspicion rests upon a State Prison graduate, (standing 5 feet 4 inches in his shoes, and lacking a middle finger on one of his hands) who, under an assumed name and a cloak of excessive piety, had ingratiated himself with the ladies of the respective families, and thus learnt the geography of the premises.

**Thefts.**—E. Kirby, paymaster of the United States Army, at Fort Hamilton, on the Narrows, was robbed on the night of the 5th, of his leather portfolio, with money in specie, and many papers of value, such as vouchers of payment to the troops, a check and blank book on the Bank of America, and a check on that Bank for \$400 in favor of Major Payne, payment of which has been stopped. The robbery was supposed to have been committed by Corporal Bartemus Colburn, who has disappeared. A reward of \$50 is offered by Mr. Kirby, for the recovery of the property, and of \$30 by the Quartermaster at the Fort, for the arrest of the thief.

**Wonders of Art.**—Sixty years ago a pound of cotton would only be extended to a thread of 17,000 yards, (not quite ten miles,) and this by close application of a man for a whole day. But by steam power, one pound of fine cotton can now be extended into a thread one hundred and sixty-seven miles long, and that with the attendance of a mere child.

**Molasses from Potatoes.**—The Cleveland (Ohio) Advertiser of Aug. 22d, says that a small quantity of molasses was brought to that village last week from Medina county, manufactured from potatoes. Eleven quarts of thick molasses were procured from a bushel and three pecks of potatoes. The flavor is pleasant, and the article equal in every respect to West India molasses. The process of manufacturing is said to be simple, and not expensive.

**"Canackers."**—This, in their native language, is the name of the Sandwich Islanders, great numbers of whom are brought to this and other American ports, in ships engaged in the whale fishery on the Pacific Ocean. Scarcely a ship that has doubled Cape Horn, arrives in port, without having on board more or less of them. Many are now in this town, and several of them have been recently swept off by disease, occasioned by their dissolute habits and suffering condition.—New Bedford Gazette.

**Commencing Business too Early.**—Let 1000 young men, at the age of 30 years, enter into business with a given capital, all acquired by their own hard earnings, and let them pursue their business thirty years faithfully; that is till they are 60 years of age. Let 1000 more commence at the age of 20, with three times the amount of capital possessed by the former, but at the same time either inherited or loaned by their friends, and let them pursue their calling till they are sixty years of age, or a period of 40 years. We will suppose the natural talents, capacity for doing business, and outgoes—in fact, every thing the same in both cases. Now it requires no gift of prophecy, to foretell with certainty, that at 60 years of age, a far greater number of the 1000 who depended solely on their own exertions, will be men of wealth than those who began at 20, with three times the amount of capital.

The reason of these results is found in the very nature of things. But I am sustained by facts. Go into any city in the United States, and learn the history of the men who are engaged in the active and profitable business, and are thriving in the world, and my word for it, you will find the greater part began life with nothing, and had no other resources whatever but their own head and hands; and in no city is this fact more strikingly verified than in Boston. On the other hand if you make a list of those who fail from year to year, and learn their history, you will find that a very large proportion of their number relied on inheritances, credit, or some kind of foreign aid in early life; and not a few began very young.

Mr. T. M. Moore, publisher of the Philadelphia, Price Current has invented a very neat little balance, by which counterfeit half and quarter eagles may at once be detected, whether their variation from the genuine be in size or weight, or both. The U. S. Gazette says:—"It is infallible, and deserves attention. The balance is strong, not liable to get out of repair, and is as portable as a piece of tobacco! height—1 ft it reminds us of another expression—"about as big as a piece of chalk."

An expert and daring thief entered the sleeping chamber of Mrs. Chandler, of 23, Thomas street, N. York, while she was in bed, and stole from a drawer \$150 in specie.

The rattlesnake trade from America to England begins to be prosecuted, with considerable vigor—the consignments being labelled "good merchantable rattlesnakes." There are already one hundred of them exhibiting in the Tower of London.

A lady of much beauty, at Brighton, having been "crossed in love," has shut herself up in total darkness for the last ten years.

The number of persons who perished in the late massacre at Madrid, were 96 priests, and 12 lay brethren.

**The American Navy.**—The number of vessels now in the American Navy is as follows:

|                   |     |                     |     |
|-------------------|-----|---------------------|-----|
| 12 Seventy-fours, | 688 | First Lieutenants,  | 124 |
| 14 Forty-fours,   | 618 | Second Lieutenants, | 314 |
| 2 Twenty-sixes,   | 108 | Sailing Masters,    | 29  |
| 2 Twenty-fours,   | 48  | Bontwaines,         | 18  |
| 13 Eighteens,     | 234 | Gunners,            | 17  |
| 7 Twelves,        | 84  | Carpenters,         | 14  |
| 1 Three,          | 3   | Sail-makers,        | 14  |
| 52 Ships,         | —   | Guns 2071,          | —   |

Captains in the Navy, 37 Lt. Col. Marines, 1  
Masters Commandant, 41 Captains, 9  
Lieutenants, 252 1st Lieutenants, 23  
Surgeons, 48 2d Lieutenants, 16  
Assistant do., 48  
Purser, 43  
Chaplain, 8  
Total Officers, 1092

**Rapid Composition.**—Dr. Johnson wrote the celebrated tale of "Rasselas" in the evenings of one week. Sir Walter Scott began and finished "Guy Rannier" in a month. Dryden's immortal poem of "Alexander's Feast," was the work of two days; and it is related of Shakespeare, that he completed the "Merry Wives of Windsor" in a fortnight.

## APPOINTMENTS.

Br. D. T. Stevens appoints to preach in Hampden on the 1st Sunday in October; in Bangor the 2d; in Eddington on the 3d; in Orono on the 4th; in Lincoln on the 1st in November; in Stillwater on the 2d; in Bangor on the 3d, and in Hampden on the 4th.

## MARRIED.

In this town, on Tuesday evening last, by Rev. Mr. Clapp, Rector of Christ Church, Mr. James W. North, Esq. of Clinton, to Miss Phoebe Upton, of this town.  
In Portland, Mr. John Baldwin to Miss Sarah Green.  
In Saco, John Hartley, Esq. to Miss Martha King, daughter of Jonathan King Esq.  
In New Gloucester, Mr. Ephraim S. White to Miss Eunice A. Libby, of Pownal.  
In Dover, Mr. John Kimball to Miss Eliza Prime, of Sanford.  
In Belfast, Richard Mooly, M. D. to Miss Eliza Jane Hall.  
In Bangor, Mr. Daniel Stone to Mrs. Mary Bartlett.  
In Albion, Mr. Charles P. Smith to Miss Mary M. Hodgkins.  
In Corinth, Mr. Asa M. Gile to Miss Rebecca R. Stone.  
In Eastport, Capt David Clark to Miss Susan Mason.  
In Denneyville, Mr. Bela R. Reynolds to Miss Amelia H. Jones.  
In Exeter, Mr. James Wooliam, of Orono, to Miss Zeruiah Berry.  
In Paris, Mr. Simon Cummings to Miss Lucy Bent.

## DIED.

In Paris, Mr. Ezekiah Pike.  
In Otisfield, Miss Dorcas Wardwell, aged 72.—Daniel, Coll aged 79.  
In Machias, Mrs. Betsey, wife of Mr. Hiram Hill aged 72.  
In Sidney, Mr. Wm. Stanley aged 76.  
In Eastport, Miss Mchitable Davidson, aged 20.  
In Bangor, widow Abigail Emery, aged 72.  
In Kennebecport, Miss Lydia, eldest daughter of Mr. Wm Hutchins, aged 18.  
In Kennebec, Mr. Stephen Furish aged 21.  
In Berwick, Miss Mary Wooster aged 91.  
In Palermo, Mr. Stephen Greely, aged 76.  
In East Hallowell, Miss Sarah Stevens, aged 22.

## NEW FALL GOODS.

**ROBERT WILLIAMSON,**  
Tailor and Draper

WOULD inform his friends and customers that he has just received a new and extensive assortment of FALL GOODS, consisting of Broadcloths, Cassimeres, Vestings, Trimmings, &c.

—AMONG WHICH MAY BE FOUND—  
BROADCLOTHS—Black, Blue, Browns, Olives, Invaluable-green, Adelsch, Oxford and other mixtures.

—ALSO—  
A good assortment of Drab and Olive Petershams, Lion-skins, Duffels, Kerseys, &c.

CAMLETS—A good assortment of imitation and Merino Camlets.

VESTINGS—A general assortment, select patterns. TRIMMINGS of the best quality kept constantly on hand.

Ready Made Clothing—A good assortment of ready made Clothing constantly on hand and warranted good and Cheap.

All of the above articles will be sold CHEAP, or made up to order at short notice for CASH.

Gardiner, Sept. 25, 1834.

## HITCHCOCK'S

## Newly Invented Snuff.

FOR the cure and absolute relief of Catarrh, diarrhoea of the Head, weak-eyes, nervous head aches, falling sickness fits, and infants troubled with snuffles, partial shocks of Palsy, &c. &c.  
Prepared and sold by F. G. COOK, AUGUSTA, Maine. For Sale by JAMES HOWMAN, Apothecary, Agent for GARDINER, Maine.  
Price 25 cents and 17 cents.

September 25, 1834. 59

## GREAT SALE

## OF VALUABLE

## BOOKS AND STATIONARY.

ON MONDAY, 29th September, to be continued every day until closed, the subscribers will commence the sale of their WHOLE STOCK IN TRADE, at Public Auction, at their Store, No. 6, Exchange Street, Portland, comprising the whole of their present assortment, with large and valuable additions from their Boston house, being the most extensive, valuable, and best assorted stock of Books, Stationery and Fancy articles ever offered for sale in the State.

Including Books in every department of Literature, Law, Medicine, Theology, Chemistry, &c., Miscellaneous and SCHOOL BOOKS, together with a choice assortment of STATIONARY.

If not previously sold, the AGENCY FOR PERIODICALS, which is extensive and valuable, probably second to none in the United States, with the privilege of the stand, and a well selected circulating Library, will also be sold.

The attention of all literary institutions in the State is solicited to this sale. Professional Gentlemen, country dealers, and individuals desiring to purchase books, or stationary of any kind, would do well to attend, as the whole will be sold to the highest bidder without reserve. The sale will be continued from day to day until completed.

A Catalogue is now preparing and will be issued without delay, which will be circulated generally throughout the State, but individuals who make particular application from any distance (post paid) shall be furnished with copies.

To accommodate country dealers and other purchasers of SCHOOL BOOKS and STATIONARY, we shall sell that part of the Stock on FRIDAY, the 3rd of October. And as the Stock of Books and Stationery in this department is very large, and of the kinds used in the schools generally, the opportunity is good for TRADERS to buy their winter supplies.

TERMS. Purchases under \$50 cash, over \$50 and less than \$100, 2 months;—over \$100, 4 months credit, approved notes.

COLMAN, HOLDEN, & CO.,  
No 6, Exchange Street, Portland,  
Portland, Me, Aug. 25, 1834.

## GARDINER BANK.

THE STOCKHOLDERS of the GARDINER BANK are hereby notified, that their annual meeting for the choice of Directors for the ensuing year, and for the transaction of such other business as may legally come before them, will be held at their Banking Room, on Monday, the 6th day of October next, at 2 o'clock P. M.  
EDWARD SWAN, Cashier.  
Gardiner, September 14, 1834.

## FRANKLIN BANK.

THE STOCKHOLDERS of the FRANKLIN BANK are hereby notified, that their annual meeting for the choice of Directors for the ensuing year, and for the transaction of such other business as may legally come before them, will be held at their Banking Room, on Monday, the 6th day of October next, at 2 o'clock P. M.  
HIRAM STEVENS, Cashier.  
Gardiner, Sept. 10, 1834.

Present.  
Miller, Exeter;  
C. Gardner,  
Milburn; G.  
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## MORTALITY.

Oh! why should the spirit of mortals be proud,  
Like a fast flying meteor, a fast flying cloud;  
A flash of the lightning, a break of the wave,  
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,  
Be scattered around, and together be laid;  
And the young and the old, and the low and the high,  
Shall moulder to dust, and together shall lie.

The child that a mother attended and loved,  
The mother that infant's affection that proved,  
The husband that mother and infant that blest  
Each—all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, on whose eye,  
Shone beauty and pleasure, her triumphs are by,  
And the memory of those that loved her and praised,  
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,  
The brow of the priest that the mitre hath worn,  
The eye of the sage and the heart of the brave,  
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,  
The herdsman who climbed with his goats to the steep;  
The beggar that wandered in search of his bread,  
Have faded away like the grass we tread.

The saint that enjoyed the communion of heaven,  
The sinner that dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower and the weed,  
That wither away to let others succeed;  
So the multitude comes—even those we behold  
To repeat every tale that hath often been told.

For we are the same things our fathers have been,  
We see the same sights that our fathers have seen,  
We drink the same stream, and we feel the same sun,  
And we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,  
From the death we are shrinking from, they too would shrink,  
To the life we are clinging to, they too would cling—  
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;  
They earned, but the heart of the haughty is cold;  
They grieved, but no wail from their slumber may come,  
They joyed, but the voice of their gladness is dumb.

They died, and they died, and we things that are now,  
Who walk on the turf that lies over their brow,  
Who make in their dwellings a transient abode,  
Meet the changes they met on their pilgrim road.

Yea, hope and despondence, and pleasure and pain,  
Are mingled together in sunshine and rain;  
And the smile, and the tear, and the song, and the dirge,  
Still follow each other like surge upon surge.

'Tis the twink of an eye, 'tis the draught of a breath  
From the blossom of health to the paleness of death;  
From the gilded saloon to the bier and the shroud—  
Oh! why should the spirit of mortals be proud.

## INFIDELITY.

BY O. A. BROWNSON.

"There is no good in which religion does not mingle; there is no evil which anything but religion, or that which pertains to religion, can remove, and there is no part of community more in need of religion than the poor.—I will not say, with a proud European aristocracy, to keep them in order and to make them submissive to their masters, but to minister to their encouragements, its consolations, and to spread over their dark and dreary habitations, its hallowed and heavenly light.

In making this broad assertion, I know I contradict much of the philosophy of the last century, and oppose myself to the prevailing convictions of but too many of our own times, and of our country. There is a wide spread feeling that religion ought to confine itself to the sanctuary, and that it should not mingle as it is not needed, in the affairs, in the joys nor in the sorrows of life.—There are those who laugh at religion's consolations, at its rich hopes, and exalting and purifying influences upon the soul. But "there is a laughter which is madness." He who laughs at religion is mad. This smile is that horrid unearthly smile of the maniac. I know there are those who consider religion an illusion, a trick of crafty priests or wily statesmen, an ingenious device to monopolize power and profit; I know there are those who talk of science, of knowledge, of philosophy, and yet, tell us that we are left to toss rayless, hopeless, godless, upon the tumultuous ocean of skepticism and despair! I know there are such, for I have been with them and have prophesied in their midst. I know their pretensions, their disdain for religion, their contempt of immortality, their loathing of the Bible; but with the same voice from which they once heard their praises, I tell them they are mad. That restless eye, that withered heart, those cold and calloused affections, that hell of blasted hope burning within them, bear witness to me that they are mad; at least, that if not mad, they have forsworn the exercise of all that can give to existence a charm, to creation a beauty, or to the heart power to warm at the sight of a generous sentiment, or an act of heroism. The skeptic mock at religion and scorn its proffered aid! the skeptic! he who can see no glory in yon sun and stars, no majesty in yonder ocean, who can see in the world around him nothing to admire, no loveliness on which the heart may linger, no living breathing spirit with which he may hold secret and mysterious communion—the skeptic, that wreck of humanity rotting upon a tideless ocean, he disdains religion and scorn its hopes! O my God, forgive him. The worm gnawing within him, the despair and anguish which have consumed his soul, plead for him. Go, poor skeptic, I will not taunt thee. Go, from my heart I pity thee, and I could weep tears of blood would it save thee from withering away into a mere animal, a mere vegetable, that propagates its species and dies. Go weep in silence thy loss, deplore in secret thy want of faith in the great and living Spirit of the universe!

It is not for man, weak and changing man, to scorn the aids and consolations of religion. It is not in the nature of things for spirit to be satisfied with matter, for the immortal mind to be contented with mere physical objects—with mere

dust. The soul asks a good peculiarly its own, associates with whom it can sympathize, and aims at pleasures congenial with its own spirituality.

We may toil for wealth, fill our store houses with rich merchandize, and our coffers with gold, and the wants of the soul may remain. The spiritual man, poor and desolate, may wither away beneath the embroidered garment and in the glittering retinue. We may ask for fame, court this one's caprice, be deaf to that one's scorn, while rising to the honors of state; we may see our names in each gazette, hear them eulogised by the orator or sung by the bard, but, after the intoxication of the moment has subsided, what is all this to the heart? There may be still a solitude within, a wilderness of the soul, dark and dreary, and notwithstanding all that wealth, that fame, that pleasure can give, we look eagerly round for something to sustain the spirit, to enable it to pursue its journey with courage and hope, or to repose for a moment on the few sunny spots which may lie in life's pathway.

Strike from your minds the idea of God, separate in your thoughts, this world from its Author, from the Father and the fullness of spirit and the universe will seem to vanish, its beauty and glory will fade away and its magnitude dwindle down into nothingness. You will feel alone, with an endless blank around you. Every thing to the sickened soul will be too little to be seen, or vague, indistinct as the traces of a forgotten dream.

O, how different is it to him who believes in God! To him, who believes in a God, who draws near to his Father, who feels the Divinity within him, who reads earth by the light of heaven reflected from the Bible, this world is no longer dull, senseless matter. It lives, it breathes, it speaks to him with a living voice that cheers and gladdens his heart. To him it shadows forth the eternal Father in whose wisdom, simple sublimity, unchanging love and unbounded goodness, he finds ample room to expatiate forever with expanding thought, increasing strength, admiration, love and joy.

O say not religion is not needed. Mark that old man, on whose head have lighted the frosts of fourscore winters. The companion that long shared his joys and divided his sorrows has gone; his children, one by one, have gone down to the tomb.—There he stands, by the new made grave of his last, his youngest; alone like an aged oak upon some barren heath, scathed by the lightnings of heaven with its branches broken off and mouldering at his feet. Lone and withered he casts a look upward, light breaks upon his grief-worn features, his heart is full: "No, they are not gone forever.—My wife, my children, I shall meet you again." O would you take away that book whence the old man derives that hope?

Go to that obscure dwelling where poverty seems to have erected her throne. Mark that half famished mother giving her last morsel of bread to her starving children. What is it that can make amends for that neglect she endures, "or chase the world's ungenerous scorn away?" Ah, it is that her thoughts stray beyond this earth. She appeals from this cold, unfeeling world, to another and a better world.—She sees her afflictions here, opening into a world of joy; and as she sees her dear loved little ones drop piece-meal into the grave, she sees its young spirit, escaping from a world of pain and sorrow, to rise in glory, and to shine forth a bright angel in the kingdom of heaven forever and ever. O who would not carry to the poor the book that gives this consoling hope, that still solace of the wretched, that when the world abandons them, and want chills them, they may read the precious words which go beyond the world and reveal a religion where all wrongs shall be righted, and all wants be satisfied.

You see that mother pale and wan with watching, bending over the faded form of her child. She marks its failing pulse, its closing eyes,—hears its throat rattle, its last gasp—it dies. The terrible truth rushes upon the mother's heart, but, while she exclaims, "My child, O my child, would to heaven I had died for thee," she meekly bows her head, and adds "The Lord gave and the Lord hath taken away, blessed be the name of the Lord. My child is not dead. It lives. I shall see it again, again clasp it to my heart." Go skeptic, take away the book whence the mother derives that hope which makes her see her child still living, is a dream, that her faith

"Which builds a bridge from this world to the next, O'er death's dark gulf and all its horrors hides," is but a delusion. Tell her this—O you cannot. The words would blister upon your tongue before you could utter them.

We all need religion as a guide, a friend, a comfort. There are times when we are nothing without it. There are times when the spirits sink and a mingled feeling of weariness and dissatisfaction comes over us; when the earth seems vanity, the world empty, every person hollow hearted, truth and virtue a dream. A dark, heavy cloud rolls over our horizon and shuts out all prospect of future good. Thick, impervious gloom gathers round the heart. It is then we sigh for some sunbeam to dissipate that cloud and to disperse that gathering gloom. Religion is that sunbeam, which coming down from the Father of lights, makes a glorious day in the soul, cheers

the heart and leaves a track of light along the darkness through which we must pass.

We not only need religion to sustain us in the dark and gloomy periods of our lives, not only need it to impart to us strength to bear our trials and sorrows, but we need it to give confidence to virtue and vigor to benevolence.—Take away religion, and man ceases to be man. He becomes but a selfish animal. He wraps himself up in himself, and seeks, regards only his own interest. All those emotions, all those sympathies which carry him away from himself die. He no longer listens to the claims of humanity. The wants of the afflicted widow and the starving orphan, do not move him. The beings around him are but the plants that blossom in the morning, fade ere it is noon, and are withered and dry ere it is night. And why should he labor to do good to such frail, and perishing, and worthless things? It is only he who sees in the human soul the image of God, only he who sees and feels the immense worth of the soul of a human being, that will labor for another's good. Philanthropy without religion is an unmeaning term. Take away the truth religion discloses and there would be in man nothing to love, nothing to benefit.

The age demands reform. Men's minds and hearts are anticipating great and important changes. Visions of a greater good for man come to a thousand minds, and millions of stirring thoughts are leaping forth from men's souls to realize them. But where is the power? Where is the grand lever of reform? Look over history. Examine ancient and modern institutions, and you cannot mistake it. The ruling thought which had led to all our social and moral improvements, is found in that book your society propose to furnish to the poor of this city. Christianity is the grand lever of reform. Its spirit is the very spirit of reform, and where that and the Bible go, reform will follow.—Ch. Register.

## THE DRUNKARD'S HOME.—AN EXTRACT.

It is a miserable hovel, through the yawning crevices of which, the bleak piercing winds of winter find an unforced admission. Its roof half shingled, and many a hat or blanket made to supply the place of broken panes of glass—it has been so often drenched by the pitiless storm that its whole interior presents the sombre aspect of loneliness and decay. Its furniture, if furniture it may be called, consists chiefly in a little shattered crockery, a few old chairs, a table and a pallet upon which to lie at night. See that disconsolate, and heart-broken woman and those half-clad, pale hunger-bitten children. It is late at night: and she is waiting for him to whom she is bound so long as he liveth; for he was not yet returned from his nocturnal orgies, his bacchanalian revels. The wild look, the heaving sigh, the involuntary wringing of her hands, show the anguish of her soul. Yet in her whole demeanor you discover evidences that she once knew a better fortune and happier days. Yes, that woman, now a drunkard's wife; was once a beloved daughter, indulged, admired, and caressed. Possessed of the choicest talents and attainments, she was the pride and ornament of the circle in which she moved. One every way worthy of her confidence solicited her hand, and she became an honored bride. Her prospects for happiness were fair as a cloudless morning. But alas! how changed, how fallen! He to whom she gave her heart's affections, in whom were centered all hopes of earthly bliss; he, amiable and lovely as he was, could not withstand temptation. Frequently intoxicated, he became lost to a sense of shame, alienated in his affections, and harsh and neglectful in his treatment. Property now gone, friends forsaken, heart-broken, there she sits, in that hovel, wearing away her nights and days in hopeless grief.

## FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and OUT BUILDINGS. It is upon the banks of Kanessee River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to Enoch MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL.

September 15, 1834. 6m. \*38

## NOTICE.

ALL persons indebted to the subscriber are hereby requested to settle either by CASH or NOTE without further delay.

Those who do not comply with the above request previous to the 1st of November next, will positively find their accounts with a lawyer.

L. L. MACOMBER.

Sept. 4, 1834.

## HELP.

IN the southern States, our brethren advertise for "slaves" and "servants"; we, in the northern States, ask for "help." Well, this is what we want now,—in the shape of a good woman or girl to assist in the domestic work of the Editor's family. The conveniences for doing the work are very great; the family is not large, and four shillings per week, and board, will be paid in genuine "specie" currency.

Augusta, September 11, 1834. 37

## Paige's New Work.

B. B. MUSSEY has just published "Selections from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge." All orders for the above work addressed to B. B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

## THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD Wednesday of JULY, 1834. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to action, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; then they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are:

ROBERT H. GARDINER, PRESIDENT.  
TRUSTEES,  
Peter Grant, Esq., Alfred G. Litchgow, Esq.,  
Edmund Swan, Esq., Mr. Henry B. Hoskins,  
Arthur Berry, Esq., Mr. Henry Bowman,  
Capt. Enoch Jewett, Capt. Jacob Davis,  
Mr. Richard Chy., Geo. W. Bachelder, Esq.,  
Rev. Dennis Ryan, H. B. HOSKINS, Secretary.

ASSIST. CLERK, Treasurer, 28

Gardiner, July 3, 1834.

## LOVEJOY &amp; BUTMAN,

RESPECTFULLY inform their friends and the

public, that they have commenced the

Saddle, Harness, Collar and

Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street,

At the sign of the Horse.

Where they will keep constantly on hand and for

sale, Gentlemen's Riding SADDLES made of the best

Southern Stock. Likewise, common Saddles, made

strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent

Pads and Blinds to match.

All kinds of Plated HARNESS made of the best

oak tanned Leather; Black, Brass and Fotted mounted,

and made of Southern Leather.

Bridles, Martingales, Halbits, Valises, Portman-

teaus, Post and Saddle Bags, Carriage Boxes and

Belts and all kinds of Equipments, and an assortment

of WHIPS.

The above articles will be sold cheap for CASH,

country produce or on approved credit.

Old Harness and Harness repaired on the short-

notice.

Gardiner, June 25, 1834. 26

## The New-Yorker.

UNDER this title, a new Literary Journal, of the largest imperial size, was issued by the subscribers on Saturday, the 22d of March. Its leading features are as follows:

"THE NEW-YORKER" is equal in size and execution to any of the literary weeklies of this city, and at the same time afforded at a much lower rate than the cheapest of them. It will combine more completely than any of its immediate rivals the distinguishing characteristics of a literary journal with those of a regular and systematic chronicle of passing events. In short, it is designed to commend itself as a general newspaper, alike acceptable to the lover of literature, the devotee of business, and the gleaner of intelligence. It will contain—

1. Literature of the Day—embracing Reviews of New Publications, Original Tales, Essays, Poems, &c. with selections from the whole range of English and American periodical literature.

2. General Intelligence—comprising the current News of the Day, foreign and domestic, whether civil or political—carefully avoiding, however, the least semblance of partisan bias in politics, and confined strictly to the presentation of a general and impartial account of the movements of all parties whatever, without discrimination and without the exhibition of personal preference.

3. Support of the public, the undersigned pledge themselves to spare neither exertions nor expense to render its literary character and general interest at least equal to those of its contemporaries; and, whatever may be the measure of their encouragement, they confidently assert that it shall be excelled by few in quantity of matter, or in the variety, and originality of its contents.

H. GREELEY &amp; CO.

New-York, March 22, 1834.

Conditions.—The New Yorker is published every Saturday morning, on a large imperial sheet, containing twenty-four wide and closely printed columns, at Two Dollars per annum, payable in advance. If delayed till the end of the second quarter, 50 cents will be added. Any person procuring six subscribers and forwarding \$10 free of postage, will be entitled to the remainder for his trouble, and in the same proportion for a larger number. Companies uniting in a remittance will be supplied on the same terms.

Postmasters, Booksellers, and General Agents for the circulation of periodicals are respectfully solicited to interest themselves in our behalf, and are hereby assured that they shall in all cases receive the highest remuneration which the low price of our paper will enable us to give.

(For Subscriptions received at the Gardiner Book-store by W. S. PALMER.

## Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 20, 1834.

## THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the Christian Intelligencer will issue from the Office of that paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct The Christian Friend, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by Unitarians to be inconsistent with faith in the "restitution of all things." Scriptural illustrations. Occasional Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel of Intelligence; and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c., &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save postage, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an unvarying rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to papers as they may be desired, for one year. And any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittier's "History of Universalism"—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of The Christian Friend will be commenced so early as possible, and an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in The Christian Friend will also be inserted in the Christian Intelligencer.

Gardiner, July 16, 1834.

## HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as Hyer's Pills, the American Improved Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it proves a stupor unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrophula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed, a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned is enabled to testify to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Power, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

## PROSPECTUS OF THE

Gazetteer of Maine.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BURTON, JR.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.

Bangor, April, 1834. 23

## J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections  
Smith on Divine Government  
Ballou on the Parables  
Ballou's Lectures  
Ballou's Examination  
Modern History of Universalism  
Ballou's 2d Inquiry  
Winchester's Dialogues  
Life of Murray  
Hutchinson's Apology  
Ballou's Sermons  
Hell Torments Overthrown  
Familiar Conversations  
Latest new from Three Worlds  
Christian Universalist  
Davenport's Discussion  
Convention Sermons  
Cobb's Sermons  
Reply to Hawes  
Appeal to the Public  
1st Vol. Universalist  
Ballou's Examination of Channing  
Universalist Hymn Books  
An assortment of Tracts.  
Waterville, May 31, 1834. 28

## FEATHERS

JUST received and for sale by

GREEN &amp; WARREN.

July 8, 1834.